7: Shklovsky -- 22 - 23 T-3 (1891-92) 1916 Yakut
116. 776. 782. 826

"The influence of the Yakutian mythology can perhaps be seen at its strongest in the ideas concerning the brown bear, which animal is found in large numbers in the Kolymsk country, and is believed by the Yakuts to be an incarnation of their most terrible god, 'Ulu-Tayon.'

For example, a long caravan of pack-horses will suddenly stop on its way.

'What is the matter?' ask anxious voices.

'Ulu-Tayon,' answers the terrified guide.

And, indeed, the dreaded beast comes out of the forest and sits on its haunches, showing its teeth at them. He fears to attack so many people, but, on the other hand he does not seem inclined to go away.

All the men huddle together, and the best speaker among them advances a little, removing his cap and saying:

'Ulu-Tayon, we know that you alone are the owner of these parts and we have not come into your territory to insult you, but because our way lies through it. Forgive us, O Ulu-Tayon, for you know very well that none of our sons are bear hunters. Why then should you harm us?'

Meanwhile some of the Yakuts prostrate themselves and cry: 'Have mercy on us, Ulu-Tayon!' Others with trembling hands prepare huge wood fires.[23] It frequently happens that the bear keeps them there for twenty-four hours, and all the time the Kolymyans supplicate the bear. They consider it a sin to pronounce his name, and they speak of him as 'Grandfather' or 'he'."

14: Krauss--177 E-5 (no date) 1888 Yakut
732, 826

Sjugja-toen, chara-begi-toen (the deity of the cattle); he sends children and calves to the people. According to the shamans he sends beleljach-kulun and mjanjach-ogon, i. e. a foal with a spot on his forehead, and a boy with a birth-mark. Those spots and marks are considered as fortunate signs.